

15
EXILE
EXILED.

Occasioned by a *Mandat* from
Rome, procured by *Tho. Flemming* alias
Barnwell, Archb. of *Dublin*, and Friar
of the Order of *S. Francis*, from the
Congregation of *Cardinals De*
propaganda fide, for the ban-
ishment of *Paul Harris*
out of the Diocese
of *Dublin*.

By *PAUL HARRIS* Priest.

In umbra alarum tuarum sperabo, donec transeat
iniquitas. Psal 36.



Printed Anno Dom. 1635.

EXILE

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To the Reader.

S. Paul tells us of some kinde of men, that they profite, but still to the worse, 2. Tim. 3. It is not long since that there was a Booke set forth, admonishing the Friars to be sober, but they have burnt so many of those Bookes, and read so few of them, as from folly they have profired to extreame madnesse. It was little sobriety to excommunicate one man, for the fault, or no fault of another. But howsoever *clave errante, vel non errante*, the *Censures* are Episcopall. But for a Prelat to throw away his Keyes, & to take the Sword, & to hang it at a Friars belt, & with it to play the Fencer, yea the Offender.

Speētatum admissi risum teneātis amici?
The Italian sayes, That before a man falls into any great calamity, God first gives him a rappe upon the pate, that is, hee deprives him of his judgment, well expressed by the Poet, *De Ponto lib. 4.*

Crede mihi, miseros prudentia prima relinquit,

Et sensus cum re, consiliumque fugit.

A wretched man, right, reason first forsakes,

He reckes not of advice, nor counsell takes.

The Friars began with *Excom.* they arrived at *Exile.* What's the next? *Apsises and Quarter-Ses-*

sions.

To the Reader.

ſion. The Prophet ſayth, *De radice colubri egredietur Regulus*, *Eſay 14.* from the root of an Adder ſhall iſſue out a Cockatrice. By which is ſignified (as *Lyra* expounds it) That from a ſmall beginning, & contemptible, great and intollerable miſchiefes doe ariſe. But the Adder of *Exile* being prudently oppreſſed, the hatch of the Cockatrice was prevented.

Is it not to be lamented, that the Eccleſiaſticall & Politique eſtate cannot conſiſt together, but that the advancement of the one, muſt bee the abatement of the other? In ſo much that ſome doubt not to ſay, that a Catholique can be no good Subject: *Utinam abſcindantur qui conturbant nos*: I would to God they were cut off who were the occaſions of that ſcandall. For my part, I profeſſe my name in the number of thoſe who are both good Catholiques & good Subjects: And I truſt in the mercies of God, ſo to be found living and dying. And whoſoever reades this little Worke, I wiſh him of the ſame mind, and to be as I am, excepting thoſe afflictions, perſecutions, & continually vexations, which I endure *a falſis fratribus*, and their abuſed followers, whom God amend, as alſo thy friend (good Reader)

PAVL HARRIS *Prieſt.*

A Letter from Card. Antonio Bar-
barini, Prefect of the sacred Congregation
of Cardinalls *De propaganda fide*, unto *Tho. Flem-*
ming Archb. of *Dublin*, and by him published not
onely thorough this whole Diocesse of *Dublin*
but generally thoroughout all *Ireland*, in the mo-
neths of *August* and *September*, of this present
yeare 1635.

To which Letter, for the better understanding
thereof, is added a glosse by *Paul Harris*, very
necessary to bee read of all such, to whom that
Letter is communicated.]

The Letter of Card. *Antonio*, unto
the Archb. of *Dublin*, *Tho. Flemming*.

Most illustrious and reverent Lord,
as brother. Heere it is written un-
to the Bishop of *Meath*, That hee
command that same *Paul Harris*
to depart forthwith from your Diocesse, o-
therwise to give order by authority of the same
holy Congregation to the faithfull people, that
none shall receive from him the holy Sacra-
ments,

ments, nor heare his Masse. And that some
scandall arise not by meanes of this order,
Your Lordship may give unto the said Bishop
(when hee receiveth this inclosed) such ad-
vertisements and informations as you shall
thinke fitting for prevention thereof. To con-
clude, I commend my selfe unto your Lord-
ship. *Rome 13. Decemb. 1634*

Your Honors most affectionat as bro-
ther *Card. Antonio Barbarini.*

Francis Ingo's Secretary.

The Gloss.

MOST illustrious and Rev. Lo: as brother]

vid. Thomas Flemming alias Barnwell, to whom
this Epistle was directed, as himselfe publisheth.

Heere it is written to the Bishop of Meath]

subaudi inclosed within this Letter. The name of the
Brof *Meath* is, *Tho. Desf. Do. of Soultain Paris.*

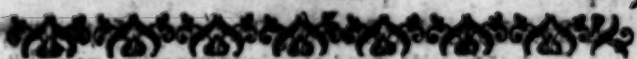
That hee command that same *Paul Harris*]

viz. mentioned in the inclosed Letter unto the B. of
Meath, not yet published.

To depart forthwith your Diocesse]

To wit, the Diocesse of *Dublin*

CAP. I.



C A P. I.

NO W this same *Paul Harris* is doubtlesse the English Priest, who lives in *Dublin*, who wrote a Booke in answer to *Who. Flemming* his Excom. as also a second called *Artemisia*, against a libelling Friar, who shadoweth himselfe under the name of *Ysalamus*; and since that, a third Booke against the false doctrine of Habits and Scapulars; and *Donna Laissa* her Saterdayes Fast. So then it seemes this same *Paul Harris* the English Priest, is to be commanded by the Bishop of *Meath* *Do. Dese*, authorized by the Congregation of Cardinalls *De propaganda fide*, to depart the Diocesse of *Dublin*. Certs if the Bishop of *Meath* his Warrant come in the Name of King *CHARLES*, it will doubtlesse bee obeyed; but if it come in any other mans name, *Paul Harris* (as farre as I understand his minde) is resolved not to depart. Nay, if all the Friars, Priests, Bishops, Cardinalls, Popes, and a generall Councell, shall command him to depart, he will not remove a foot out of the Diocesse of *Dublin*. The reasons of this his resolution he hath abundantly yeilded, and published unto the world, in an Answer unto the Archbishops Excom. cap. 3. Yea, but it is said in the text of this Letter, That the Bishop of *Meath* is to command him *Forthwith* to depart. Alas good Friars, give him leave to pay his way, and bid his friends farewell. *Forthwith* is very sudden. Let him at least depart with bag & baggage,

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as Souldiours doe from the Fort they can no longer defend. Happily *Paul Harris* cannot say as old *Bias* did, *Omnia mea mecum porto*. The Friars say, hee is rich: Will they not allow him time to transport his wealth to the place of his future residence, to make sale of his houses, and lands, and so recover the arreeres of his rents, to call in his debtes, to make an end of his suites in law, &c. All which require time, and cannot be dispatched *Forstwith*. *Patrick Cahil* being banished the same Diocesse by the present Archb. was allowed 15. dayes of abode before he removed. O but he was a native, and *Harris* is an English churle, and must not be so kindly dealt withall. *Forstwith*: This is like the Summons of Gads hill, or Salesbury plaine, *Stand & deliver*. Well, *perambulet mare & aridam, quarens quid devoret*. Let the Friar compasse sea and land, seeking what he may devoure, yet old *Paul* is resolved to live among his old neighbours of *Dublin*, notwithstanding the Friars should determine the contrary in a generall Chapter.

By this then gentle Reader, you see (at least if this Letter came from *Rome*, as our Archb. pretends, and would have it to be beleev'd) That the sword of exile is taken out of his fist, and put into the Lord Bish. of *Meath* his hands; who for all the perswasions that our Bish. *Flemming* can use (see the luck of it) absolutely denyes to draw out the same: In plaine termes that he never intends to pronounce any sentence of exile against *Harris*, and so hath declared himselfe to the face of our Archb. and his Friars, and to as many as deale with him about it. But how will the Bish. of *Meath* answer this neglect, or rather contempt of the

Romane

Romane edmand: O let it alone: He knowes how to give satisfaction unto the holy Congregation of Cardinalls *De propaganda fide*, or to any other mis-informed and abused superiour. And now it pities me to see, (and yet I cannot but laugh) how our Archb. *Flemming*, and his Friars, torment themselves in this businesse. For now that they cannot induce the B. of *Meash* by no perswasion to this horride fact, viz. to sentence a Priest to exile, yet never called to his answer, and much lesse convicted of any fault and consequently innocent, (for so the Law prelumes *Reg. 3*) They now cry out, *O frustra nostri suscepti labores! O male impensis sumptus!* O all our labour in vaine undertaken! O costs cast away! Albeit in truth, all their labours, costs and charges, were no more then the addressing of one Letter unto Friar *Wadding*, a man according unto their owne heart, resident continually in the Citty, and prest to negotiate all their causes, a man of that zeale & earnestnesse in procuration, as he would well weene to obtaine a sentence before a citation, a condemnation before a conviction.

Cordiger esuriens in calumia iusseris ibis.
I tell you perdy: A hungry Friar, hungry of maintenance, hungry of honour, hungry of vanity and vainglory, & to conserve his declining reputation among his fellowes, what will he not doe? *Ad hygiem si iusseris ibis.*

So then our Archb. and his Friars, seeing a'l their proceedings against *Paul Harris*, come to no better a passe in the *Roman Court*. The Archb. disarmed as a party, & therefore partiall. The Bishop of *Meash* only authorized to pronounce sentence, and refusing that

that service. I say, all designments & machinations so untowardly succeeding on our Archb. side. At last, as desperat of all better success, he betakes himselfe to this silly refuge, forsooth to publish a privat Letter received from a Card. the Popes Nephew, which Letter is nothing else in the world, but the case or cover of the Letter sent unto the B. of *Meath*. As if one bereft of his sword, should lay about him with the scabberd. For it plainly appeares, that the B. of *Meath* hath the sword, and our B. nothing left him but the scabberd, with which he maketh this goodly flourish, sending abroad the coppies thereof like so many butter-flies among his followers and devoto's, presuming (as he well may) of the many-headed multitude, in all communities as most injudicious, so with all most factious, being as ready as the blind Senator in *Tuendal*, Sat. 4. to applaud what they heare others to cōdemne: adding of his own invention, as likewise his Priars in their perambulations, that the sentence of *Harris* his exile, awarded by the Ordinary, is now ratified & confirmed by the *Popes* sentence, which is as farre from truth, as *Rome* is from *Dublin*. Nothing sent from his Hol. in these parts insinuating the same. And that now *Harris* (sayth the Archb.) may turne the edge of his stile from me, upon the Cardinalls, who have confirmed my sentence: And this he may doe with smal labour: for it is no more but to change the Title of his Booke from me to them: So *The Fleming*. Al which (with due respect unto your place my Lord) are manifest untruths, and so convicted to bee by the tenure of this very Epistle of the Card. published by your command into so many hands. For if
that

that sentence be put into the power of the B. of *Meath* to be pronounced *de futuro*, without relation to your sentence at all. How then is your sentence confirmed of which no mention is made? A sentence of which it seemed your selfe being afframent, before a grave audience, did in expresse terms before many witnesses, disclaime and deny ever to have given.

For you may remember my Lo. Archb. that being called before the Lo. Bishop of *Derry*, and Sir *George Radcliffe* Knight, there being then present Do. *Peter Caddell*, Do. *Patrick Cahill*, *William Browne*, *Patrick Brangan*, *Edmund Doyle* Priests, that you acknowledging and avowing your command of *Peter Caddell* out of your Diocesse, you constantly denied the exile of *Paul Harris*, but onely that you willed and advised him to depart, by reason of which your deniall, hee was forced to produce his witness *William Browne* Priest, who before those two honorable persons, being charged by them upon his conscience, as an honest man to speak the truth, whether you onely desired or commanded him to quit your Diocesse; the said *William Browne* did testify, that you absolutely commanded *Paul Harris* to depart, and to leave your Diocesse, and that himselfe was the man who was also commanded to deliver that message unto him in your name. All those before named can witness that business so to have passed. And therefore I say, had your exile of *Paul Harris* been most legall, (which I will never grant) by your voluntary deniall thereof it was revoked, and utterly quashed, no lesse then a sentence of *Excommunication*, *Suspension*, &c. by the like denyall remaineth cancelled and revoked. How then

then now confirmed & It followeth.

Otherwise to give order by authority of the same holy congregation, to the faithfull people, that none shall receive from him the holy Sacraments, nor heare his Masse.

The order which *Tho. Flemming* gave foure yecres agoe, was; That none under paine of Excom. should be present at his Masse. The nullity of which Excom. being declared by an Answer thereunto, it was the lesse observed, especially of such as were of Iudgment. What order the B. of *Arce* was to lay down, appeareth not, for that the Serpent was crushed in the Egg.

This sacred Congregation of Card. *De propaganda fide*, was instituted about the yeare 1612. by *Paulus 5.* of which Congregation at this time, Card. *Antonio Barberini*, the youngest of the three nephewes of this present Pope *Urbanus 8.* is head, or Praefect, a man about 30. yere, but not much learned. And it is strange that being wise, and an Italian (a Natio so respective) writing to forraigne countreyes, he would not command his Secretary, to stile his Epistles in Latine, unlessse (peradventure) Latine is become a stranger among the Latine Secretaries. Wee *Tramontani* (as the Italians call us) directing our Letters unto the Court of *Rome*, neither write them in English, or Irish, albeit we are not ignorant, that there wants not of these Countreyes in the City, who are able to translate them into *Italian*. This Congregation of Cardinals (I confesse) have a glorious stile conferred upon them by his Hol. as to be Propagators, advanc-

cers & promoters of the Faith, but surely their endeavors will never answer unto those honorable titles, so long as (giving care to a company of turbulent & male-content Friars) they shall seeke to disturb the peace & tranquillity of those Kingdomes, over or in which they have no principality. I say, by exercising a secular power over those who are none of their subjects. For as his Majesty of Great Brittain, never attempted to exile any of the Popes subjects out of Rome, or any other his Territories; so neither ought they to banish any of his Majesties liege people, either out of this, or that City, Province, or Diocesse, but to know their owne bounds, and not to transgresse the same. And truly were I either wise or learned, I would endeavour to perswade those most eminent L. Cardinalls (in acknowledgment of their error) either to send an Embassadour unto his Majesty, or at least to direct a deprecatory Epistle unto him, by which he might be induced to passe over that injurious entrenchment upon his Crowne & Dignity. And alas what lesse can they doe? This truly would be a commendable act, becomming their greatnesse, and answerable unto their high titles; by this meanes, the Faith might either be propagated, or certis lesse scandalized. And it may be hoped, that in so generous a brest of our renowned Sovereigne, it would find both a gentle admittance and remittance.

And as for the faithfull people here mentioned: Surely as many as be of understanding & capacity (who I confesse, are not the greatest part of your flock) doe well see & discern, that all these machinations of the Friars against *Harris*, proceed meerely from malice; who for his desire & zeale of their reformation, as well in their cor-

B. Goldsmith

rupt manners in life, as abominable errors in doctrine, doe labour by all meanes to ruinate & undoe him. But P.H. is confident, that *Qui habitat in adiutorio altissimi, in protectione Dei cali commorabitur*: Hee that dwells in the helpe of the highest, shall remaine in the protection of the God of Heaven, Neither is he better then his predecessors, so many worthy Prelats and Priests, who for seeking to reforme abuses among Monkes & Friars, have suffered at their hands extreame persecutiō, nor alwayes *ad exiliū*, but sometimes *ad sanguinē*. Examples whereof both ancient and moderne, our Ecclesiasticall Historyes doe recount. And it is no smal comfort unto P.H. and an affront to his adversaryes, that his booke being by the Friars presented unto the *Roman* Censors, and by them read & perused, tryed, sifted & bolted, yet came off as Gold from the fire, without the least note, obeliske, or asteriske of reproofe, which is also no small honour unto our holy Faith, because hereby those who are otherwise perswaded in matters of doctrine, may plainly see that the Catholique Church mainteines none of those fooleryes, which the Friars *profructu ventris* doe daylie vent, and were largely confuted in his aforesaid Booke. It followeth in the Epistle.

And that some scandall arise not by meanes of this order, your Lordship may give unto the said Bishop, when he receiveth this enclosed, such advertisements & informations, as you shall thinke fitting for prevention thereof.

But no advertisements, or informations, that *Dublinensis* could give, seemed sufficient to *Medensis* to the prevention of scandall, maturely considering, that it was a thing impossible, without notorious scandall, *indicta causa,*

cause, to banish a Priest out of the Diocesse where in he hath his habitation, his friends, acquaintance, and benefactors, and that in a continued residence of more then 20. yeeres, and to be sent into *Pontus*, I mean, to uncouth & unknowne places, where being separated from his friends & well-willers, he may with lesse difficulty have his throat cut by a malicious Friar, or some suborned Wood-kerne. O! but *Harris* might passe into his native Countrey of *England*. True indeed, and so he may (but not for *sic volo, sic jubeo* of a Prelate) though as yet he is not so minded: these 20. yeeres of a continued absence, having made him well-neere as much a stranger in his owne Countrey, as in the County of *Tirconnell*, where as yet he never set foot. Such are the fruites of time, whose nature is as the Poet *Menander* saith, *Νόστος ἄγαν*, to procure oblivion. No no, with the good leave of the State, *P.H.* now of the age of 63. hath set up his rest, and is resolved to say, of *Ireland*, and in particular of this Diocesse of *Dublin*, *Hic habitabo, quamvis elegi eam*: Heere will I dwell, for that I have made choyse thereof, till such time as his better part bee translated into a better habitation.

Again, the Lo. Bishop of *Meath* no doubt doth well consider, that a banishment inflicted without an examination of the cause, without the bill of the Plaintiff, and answer of the Defendant, can not but be most injurious, & illegall, and so by the same *non-sense* of a *nolo*, that a party is removed from this Diocesse of *Dublin*, he may also be excluded from any other Diocesse, and so consequently out of all Christendome, for that there is no place in any Countrey of the Christian world, but is contained in some Diocesse, and so perforce must bee

cōpelled to live either vpon the Seas, or among Turkes and Infidells.

Lastly, the Lo. B of Meath had good cause to refuse to be employed in such a piece of service, viz. to pronounce sentence of exile against any of the Kings Subjects, for hee being a D^y. of that famous Vniuersity of Sorbon, & as by profession a Divine, so also seene in the Canons & Lawes of holy Church, doth well understand, that Exile is a punishment beyond the sphere of Episcopall iurisdiction, proper to the Crowne, and not to the Miter, and accordingly to be managed by the Secular, and not by the Spiritual arme. So S. Bernard in his 5. booke *De consideratione*, unto Pope Eugenius, tells us, That as the Keyes belong unto the Prelats, so the Sword unto the Civill Magistrate. *For sitan tuo manu, non tua manu evaginandus*: Peradventure by your will (sayth he) not by your hand to be unsheathed. Which doctrine is layde downe, and canonized in the Decretals of Gregory lib. 5. de Cler. excom. tit. 27. cap. 2. *Si quis presbyter, aut alius clericus fuerit degradatus, aut ab officio pro certis criminibus suspensus, & ipse per contemptum & superbiam aliquid de ministerio sibi interdicto agere praesumpserit, & postea ab Episcopo suo correptus in incepta praesumptione perduraverit, modis omnibus excommunicetur, & quicunque cum eo communicaverit, similiter se sciat esse excommunicatum. Similiter de Clericis, Laicis, vel faminis excommunicatis observandum est. Quod si aliquis omnia ista contempserit, & Episcopus minime emendare potuerit regis iudicio ad requisitionem Ecclesiae exilio damnetur*: If a Priest or a Clergy-man shalbe degraded, or for certaine crimes suspended from his office, and thorough contempt & pride, shall presume to doe any thing in his ministry forbidden unto him, and after

after being by his Bishop reproved, shall notwithstanding persevere in his former presumption, by all meanes let him be excommunicated, and he who shall communicate with him, let him know that he is excommunicated. And this to be observed with Clerkes, Laicks, & and women excommunicated. But if any shall contemne all these things, and that the Bishop can put no remedy unto it, then by the judgment of the King, at the request of the Church, let him be banished.

In which Canon is plainly distinguished the office of the Bishop, & of the King. The spirituall censures of Excom. Suspension &c. to be inflicted by the Bishop, & not by the King. The temporall punishment of exile &c. to be commanded by the King, and not by the Bishop. Again, in this Canon may be observed the order & method of a legall processe; as first, conviction of crimes, or contumacy, including in his nature & essence, a citation of the party accused; next, infliction of spirituall censures by sentence of the Bishop, as Excom. Suspension &c, which being cōdemned, & the delinquent incorrigible. What then is to bee done? Mary the Bishops power being exhausted, in the last place comes in the sword, to wit, corporall punishment of *Exile*, to bee adjudged by the King, at the instance of the Church. By which it is manifest, that *Exile* is a punishment transcending all spirituall power & Episcopall jurisdiction. For else should the Law have said: Then by the judgment of the Bishop, let him be banished; but here it is said *in terminis*, in expresse termes, by the judgment of the King let him be banished.

Like unto this is that other Canon *de judiciis*, lib. 2. tit. 1. cap. 10. In these words. *Si Clericus in quocunque ordine con-*

stitutus in furto, vel homicidio, vel perjurio, seu alio crimine fuerit deprehensus legitime, atque convictus, ab Ecclesiastico iudice deponendus est. Qui si depositus incorrigibilis fuerit, excommunicari debet, deinde contumacia crescentis anathematis mucrone feriri postmodum vero, si in profundum malorum veniens contempserit, cum Ecclesia non habet ultra quod faciat, ne possit esse ultra perditio plurimorum, per secularem comprimendus est potestatem. Ita quod ei deputetur exilium, vel alia legitima pœna inferatur. That is, If a Clergy man in what order soever, shall be found in theft, or man-slaughter, or perjury, or other crime, and being lawfully convicted by the Ecclesiasticall Iudge, he is to be deposed; who, if after deposition he shall be incorrigible, he ought to be excommunicated, afterward his contumacy encreasing, to be stroken with the sword of *Anathema*: but if arriving at the depth of all evils, he shall remaine in contumacy, whenas the Church hath not further what to doe (that there be not besides the destruction of very many) he is to be repressed by the Secular power. So as Exile may be deputed unto him, or some other lawfull punishment inflicted. So the Canon.

In which we see, as in the former, that the power of the Church & of the Prelat, proceedes no further, even with the greatest delinquents, but to excommunication & to *Anathema*, at which once arriving, they make a period, confessing (as we see in this *Canon*) that the Church can passe no further, but leaves Exile, & all other corporall punishments, to the Secular power to be awarded & inflicted. What then may we thinke of that Prelat, who not content with his spirituall sword of Ecclesiasticall censures, will with his owne hand unsheath the temporall sword of the Civill Magistrate; which

S. Bernard conformable unto the doctrine of the Church, layde downe in these two Canons above cited, flatly denyeth not onely to Bishops, but to the Pope himself, *Non tam facile excommunicatur*: Non by thy hand (O Pope *Eugenius*) to be unsheathed. Yet hath our Archb. contrary unto the Lawes of holy Church, & the practise of all times, unsheathed the sword of his Soveraighe and Liege Lord, once by his owne confession, & twice more by conviction of witnesses, before honorable Personages, by exiling out of his Diocesse, three Priests, albeit (I confesse) with very bad successe, their disobedience to unlawfull commands, being so justifiable as we have seene.

I doe not marvaile then, though the B. of *Meath* like a good subject, did refuse to meddle in a busines of that nature, not having the consent and approbation of the State. All temporall jurisdiction in inflicting corporall punishments, from the least to the greatest, being essentiall unto his Majesties Crowne & Dignity. And I can not but wonder, that the Archb. *Flemming* & his Friars, should perswade themselves, that albeit a Prince be of another opinion in some points of doctrine, from the *Roman*, which wee call the Catholique & Apostolicall Church, that therefore he is a lesse absolute and Soveraigne Commander within his Realmes & Dominions, over which Almighty GOD hath placed him, then any other the most Catholique Prince in the World; which is a doctrine so undoubted, as it is defined by the Church, as a matter of divine faith, which who so denyeth, is to be ranked among heretiques. How then say I, comes it to passe that, what no Prelate under any Prince in Christendome at this day would doe, or

* *Concil.
Constant.*

with the integrity of his faith to GOD, or allegiance to his Prince could doe. What no Prelates for these thousand yeeres & upward, under any King of England (since our first conversion from Paganisme, unto Christianity, under Pope Gregory the great, did, or durst doe. That this present Archb. *Tbo. Flemming*, now in these dayes, dare so boldly attempt, namely; to exile & eject the Kings Subjects, without invocating the Secular arme.

C A P. I. L.

An objection against some points of the former discourse answered.

TH will happily be alledged in defence of the Bishop by his Friars: That the times are such, as they doe not permit that correspondence twixt the Prelats, and the Civill Magistrate in these Kingdomes, as in dayes of yore, and that therefore they can not expect that the Secular arme will condescend to execute any such their designes or desires. To which I answer. And is it then good Logicke, that the Bishops may usurpe their power, and entrench upon the right of the Secular arme? That because the King will not strike, that therefore the Bishop may take the sword out of his hand, and lay about him? Let me illustrate this by a familiar similitude: There is a Friar in *Paris*, & he wisheth with all his heart, y^that the Archb. of that place would excommunicate one *Tittus* an Adversary of his, who lives in his Diocesse, and is one of his flock, but he dares not impart his mind unto him; for that he is perswaded he will

never

never condescend thereunto, & in moving him in that
 affayre, he shall but loose his labour, and peradventure
 be repulst with blame. Well, what then? what doth
 the Friar? Mary he sayes, *Courage in Feare*, and with-
 out any further delay, hee excommunicates the party
 himselfe. I demaund in this case, *Quid juris?* I am an-
 swered, that the Friar is mercifully dealt withall, if he bee
 but set upon the Pillary, or upon an Asse, and whipt na-
 ked from the waste upward thorough the streetes of
Paris. And why? because he presumes to execute the
 power which he never had.

True it is, That conformable unto the Canons above
 alledged, as also the immemorable customes & consti-
 tutions of these Kingdomes, in case of enormous
 crimes, as Theft, Murder, Perjury, Simony, Heresie, &c.
 as also disobedience, proceeding to incorrigibility &c.
 and that not onely in Clerkes, but in Laicks, unto their
 ecclesiasticall superiours, as Bishops, & other Prelates,
 after spirituall remedies used, as admonitions, censures,
 depositions, degradations &c. at the instance of the
 Church upon a *significavit*, there commonly issued out
 a Writ from the Kings high Court of Chancery, *De ca-
 pendo excommunicata*, *De comburendo heretica* &c. accord-
 ing to the quality of the delict. If then our Archbish-
 hath proceeded in this legall manner with his subject,
 & is arrived at the utmost extent of Episcopall juris-
 diction. He may then require the assistance of the Secu-
 lar arme, by intimating his Processe into the Kings
 Court of Justice, which if they answer his desires, so it
 is; if not, he must rest contented, and not thinke to erect
 a new Tribunall, and a new course of proceeding, con-
 trary to what before, by authority of Church & Com-

mon-wealth, is established, and by custome of so many ages, confirmed. To make him selfe both Prince, & Prelate, both Bishop, and Civill Magistrate, to plucke the Roses from the Kings Crowne, and to plant them in his owne Miter. For by so doing, he may draw the sword of the Secular arme upon his owne neck, and in prosecuting others, make himselfe an offender in the highest degree.

How often doe we finde in former ages, when both Prince and Prelate were of one lip and heart in divine worship, and acknowledged obedience unto the Pope in matters spirituall. Yet even in those times, did not those Catholique Princes alwayes answer the instant and requisition of their Bishops, in lending them the assistance of their sword and secular arme, but sometimes were slow and remisse in that kinde of correspondency, yea sometimes did absolutely deny the same. As who so will peruse the Ecclesiasticall History of the Church, collected by that learned Card. *Cesar Baronius* in his Annals; Or our Countrey-man *Nicholas Harpsfield* in his Ecclesiasticall History of England, shall easily finde. And so often as this hapned, what did those Prelats? forsooth contained themselves within the bounds of their spirituall and Episcopall jurisdiction, never attempting to hang, burne, or banish, as our hot-spurred Friars have perswaded our Archb. to the great scandall of Gods Church, and his owne interminde, if the King bee not the more mercifull unto him. Which matters well pondered by the B. of *Winton*, it is no wonder that he told our Archb. that they were none of his friends that procured him that Commission from *Rome*, to pronouce sentence of exile against any of the Kings Liege peoples by

by which *sc.* himselfe might come to bee in the same predicament with *The Flemming* Archb. not onely a bad member of Gods Church, but a disloyall subject unto his Majesty, verifing that of the Prophet, Psal. 49. *Conspicui sunt foris, surrebunt cum to &c.*

C. A. P. III.

The Informations, by which the Archb. & his Priars
prepared from the Congregation of Cardinalls

De propagandâ fide, the Commission
of Paul Harris his exile from
the Diocesse of Dublin.

Popes, and Princes, Cardinalls, & Bishops are men, and no Angells, & according as they are informed, so they speake, so they write, so they determine causes, so they absolve, and so they doe condemne.

I remember I have read in *Philip Commynes* his history of the warres twixt the French King *Lewis 11.* & *Charles Duke of Burgundy*, that in some services wherein the French had the worse, & routed (more upon a Pannick feare, then any just cause of terror) some Commanders being after by the King called to an accompt for their cowardise: The Author observes, & so reports it: That certaine Captaines, and great *Monsieurs*, that ran from the field but six leagues off, were severely punished for their offences, and others who fled from the field, and ran ten leagues beyond them, were highly rewarded for their valour & good service. Noting (as I said before) that Princes by reason of an impossibility of proper

knowledge in themselves as touching the estate of absent affayres, are forced (resting upon informations) to judge accordingly, walking sometimes upon the right hand, and other whiles upon the left.

And so it hapned in the case of *P. H.* who by *Friar Wadding*, the Archb. his Agent in the Citty, and others of his fraternity, as well shodd, as bare-footed Friars, his mortall & sworne enemies, is accused to be a most turbulent, & a seditious person, disobedient to all lawfull authority, and as one confirmed in contumacy, remaines incorrigible, and so incurable, without hope of amendment &c. And thus have the Friars charred their Martins at *Rome*.

P. Harris the defendant of his innocencie, in the mean time lyes at anchor in the Port of *Dublin*, little knowing how the windes blow abroad, till upon these suggestions, there comes from the Citty, not a Commission to any particular Bishops, or other Prelats, to examine his cause, or to heare what the Archb. can alledge against him, or he make answer thereunto, but the perclose of all judiciable proceedings, namely *Sentence*, and that is thought fit to bee of *Exile* out of the Diocesse wherein he lives, and that sentence commanded unto the B. of *Meath* to pronounce.

But now heare (good Reader) what *Paul Harris* saith unto this information. Albeit nothing more, or other can hee say, then what he hath delivered in his former Bookes. Even the same which all the Cleargy of *Dublin* doe know at this day to be true. That which so many of the Laity as take notice of our troubles, doe know to be true. That which the Friars themselves, the onely causers & procurers of all these intestine broyles twixt the
Cleargy

Clergy and the Regulars, best of all know to be true. Namely, that this information made by the Archb. and his Friars, unto the Cardinalls at *Rome*, is most false, most unconscionable & wicked, that it is a mere *Chimera*, & an *Enratiou*, without any existent foundation. And to the end that the world may againe & againe understand in all places, that which in these parts is most palpable, I could wish, not the shell of a *Triton*, but the trumpet of an Arch-angell to sound it thorough sea & land, that all the inhabitants of the Earth, and not onely of *Rome*, may heare it, and take knowledge of the injustice and falshood of those, who by their places & office in Gods Church, should be lights & lanthornes unto others, to direct their paces into the wayes of justice, peace, and truth. For it is so farre from any shadow of verity; That *Paul Harris* hath beene disobedient unto his Superiour the Archb. or that ever he denyed upon any summons, citation or message, to appeare before him, or to answer any accusation, or matter, litle or great, layde unto his charge, that in all his life he never received any message or citation at all from his *Ordinary* which hee hath not obeyed. And this to be true, the Archb. in his owne conscience knowes, and none better then himselfe understands the innocencie of *P.H.* in that behalfe. But in case it bee otherwise, since it is a matter of fact, why hath not the Archb. (in all this time since *Harris* wrote his two Bookes,) for his owne credit & reputation, and to the greater affront of *P.H.* declared here at home unto some sufficient & understanding men either of the Clergy, or Laity, the falsity of this his so bold assertion, naming the parties by whom he sent his citations, or his messages, to what place he called him

unto his answer? The time when, the day, the moneth, or the yeare, that so *P.H.* being challenged of so notorious an untruth in his writings, might be disrespected accordingly? Doubtlesse such an advantage would not have been let passe, had *P.H.* been guilty of any such disobedience unto his Ordinary: Since it is well understood, that the Archb. is not so tender of that mans credit & reputation. And such have been the accusations and informations of the Ordinary and his Friars, against *P.H.* at *Rome*, himselfe never being called to his answer either here or there.

C A P. I F.

Paul Harris not admitted to any hearing of his Discesan, was forced to seeke for Justice at the hands of the Civill Magistrate.



T is the office of a Prelat, not onely to feed, but to governe his flocke. As the shepheard doth not only lead his sheep to wholesome pastures, but protects them from the jawes of all ravenous beasts, & such of their fellowes as would be hurtfull unto them. This our Savior teacheth, setting downe the parts of a good Shepheard, *Iob. 10.* from whose office, among all other professions in the world, it pleased him to transference that name unto the Governours of his Church, tearming both himselfe, and them, Shepheards, or Pastors, saying, *Ego sum pastor bonus &c.*

Now *Tho. Flemming* a Pastor, having *P.H.* a member of his flocke, whose cure & charge belonged unto him,

and

and being wronged by some of them, who were also under his charge, and complaining of his aggrivances unto his Pastor, could not bee admitted unto his presence, sending them by the hands of others, he speedd no better. And this *P.H.* doth averre to be true, not by his owne testimony, (which in his owne cause is worth nothing) but by the attestation of most grave & Rev. persons yet living, who have firmed the same with their owne hands, and are ready to justifie it before any Tribunal. Reade then as followeth.

WE whose names are here subscribed, doe witnessse; That in our presence *T^{ho}. Flemming* Archb. of *Dublin*, did renounce all correspondency, either by word, or writing, with *Paul Harris* Priest, telling us plainly, that thenceforward he never would receive either Letter or Petition from him, or would meddle in any matter of his, for him, or against him; but wholly disclaimed all jurisdiction, or power over him, wishing us to signifie so much unto the aforesaid *Paul Harris*, which accordingly we did, May 24. 1631.

Peter Caddell Pr.
William Sbergold Pr.

Thus *P.H.* being excluded from all audience & correspondencie with his Pastor, he addressed himselfe unto the Temporall Magistrate, yet neither in Ecclesiasticall or Criminall cause, but merely Civill, such as was the detayning of some Bookes from him by a Priest, & a Friar, and the same most unjustly, as it appeared upon the hearing before the now *Ed.* Chief Justice of the Kings

Kings Bench, for by his order they were restored him. After this againe, *P.H.* understanding of some slanderous informations, made by Friars, and others against him, unto the Ordinary. and weening that after so long a space hee had beene come unto a better mind, hee solicited him againe for an audience, but being repulsed as before, he sent him this message, as followeth.

‘**T**His 15. day of May 1633, Wee whose names are
 ‘ here subscribed, doe witnesse, That being reque-
 ‘ sted to deliver a message unto the R.R. *Tho. Flemming*
 ‘ Archb. of *Dublin*, wee accordingly the yeare and day
 ‘ above written, delivered the same: The which was
 ‘ this. That whereas divers slanders, & accusations are
 ‘ intimated unto your Ho. against the aforesaid *Paul*
 ‘ *Harris* Pr. and presented unto you his Pastor, as also
 ‘ published abroad by divers Friars, and others, to the
 ‘ prejudice of the good name & fame of the aforesaid
 ‘ *Harris*: his request unto you the Lo. Archb. by us, is,
 ‘ that you would be pleased according unto the Lawes
 ‘ and Canons of holy Church to judge him, first admit-
 ‘ ting him unto audience, and to his just defence.
 ‘ The Lo. Archb. answer unto us, was: That in case
 ‘ *Paul Harris* would admit and receive an absolution
 ‘ for the Excom. that he had notoriously incurred, hee
 ‘ would; otherwise not.

James Talbot Pr.

William Shergold Pr.

Thus Reader thou seest, That two yeeres after the
 former denyall *P.H.* is againe debarred of audience by
 the

the Archb. or else to be admitted upon such termes, as
to acknowledge an *Excom.* Of which *Excom.* for that
himselfe hath written very largely in two former
Bookes, he will be here more brieve. (The *Excom.* pre-
tended against him, is, That he commenced a suit) as
hath beene formerly said) before a Temporall Magi-
strate, against a Priest & a Friar, for detaining of certain
Bookes from him. For our Archb. & his Friars are of o-
pinion, that no Ecclesiasticall persons, ought to bee
brought before a Temporall Magistrate, for what cause
soever, and that the party so conventing them, incurreth
Excom. De iure

To which *P.H.* answers, That no such *Canon* was e-
ver received, or practised in these Kingdomes, as hee
hath largely declared in his former Bookes, and that he
preferres the judgement of all antiquity under his Ma-
jesty, and his Predecessours, before the opinion of *Thos.*
Flemming and all his followers. Since those who are
learned in the Lawes, as well Canon, & Civill, as Com-
mon, doe with one voyce agree, and have assured him
That in all causes & actions, meerely Civill, of which
nature this was, against the Priest & the *Carmelite* Friar,
that as well Bishops, as Priests, Abbots, and Priors, did
sue, and were sued in the Kings Courts, & none other.
If then all Bishops and Priests, Abbots and Friars, who
have consented and allowed of this practise, for these
thousand yeeres & upward, did maintaine an error, I
thinke *P.H.* had better venture upon that error, then u-
pon the skill of a Prelat who never yet studied out of
his owne Friary, or tooke degree in any Univerfity.
But this Phyfician who is so liberall of his plasters, of-
fering his absolutions, before the Penitents aske them

Sith he can not cure himselfe, let him seeke a remedy in time for his owne sotes, not being ignorant that himselfe is notoriously excommunicated *ab homine*, and by authority of this present Pope *Urbanus 8.* in the controverisie twixt *Patrick Cabil*, & *Patrick Brangan*, fro which (to the great scandall of Gods Church) we never heard that yet hee received an absolution. And I pray God, that not guilty of schisme, and heresie, he stands not al so excommunicate *De Jure*.

But now *ex abundanti*: Let it be supposed, (for granted it will never be) that to draw Ecclesiasticall persons before Secular Tribunalls, in all causes as well Civill as Ecclesiasticall & Criminall, is unlawfull, and that the *Canons* inhibite the same under *Excom.* Suppose also, that this Law be received, and in all times hath beene *in viridi observantia*, practised in these Kingdomes. I say all this being granted as most true & undoubted, *P. H.* is as cleare from all spot of *Excom.* as the sun-beames, or the water in the fountaine. As howe Forsooth upon this ground, That before he convened those Ecclesiasticall men, to wit, the Priest & the Friar above mentioned, hee was denyed all audience and correspondencie with his Prelate the Archb. either by word or writing, as before hath beene declared & testified. In which case it is lawfull, not onely for a Priest, but for a Layman to seeke for Iustice at the hands of the Temporall Magistrate, against a Clergy-man; and to convent him before a Secular Tribunal. I say, in case his Prelate refuse to heare him, or to admit his complaint, or to doe him justice, Reade for this *De Iudiciis tit. 1. cap. 7. Quid sit & Quando*, together with the Glos, & you will find these words: *Quod in defectum iustitiæ, Clerici ad iudicium seculari*

culare

lari trahi possunt. That for want of Iustice, Clergy-men may be drawne to Secular Tribunalls. *Casus; Titius* a Priest is indebted one hundred Crownes to *Sempronius* Priest, or Lay-man; the debt cannot be denyed, the day of payment is expired: but *Titius* will not performe. *Sempronius* is of our Friars opinion, that it ought to bee tryed & recovered before the Ordinary; but the Ordinary will not heare him, or receive his libell. Where shall *Sempronius* sue his Bond against *Titius*? At Rome? But that hath not beene scene or heard of, since the Capitoll was built. Ergo, he must either loose his debt, or take the benefite of the Canon. *In defectum iustitia, Clerici ad seculare iudicium trahi possunt*, as before. And *S. Athanasius* doubted not long before the Canon was thought of, to convert the *Arian* Heretiques his false accusers of foule crimes before *Constantius* the Emperour. *Athanasius in Apolog. ad Constant.* And before him *S. Paul, Act. 25.* appealed in the Controversies he had with his owne Nation the *Iewes*, unto *Cesar*. *Appello Casarem.* But if you answer, that in the aforesaid cases, there was no spirituall superiour Prelat or Bishop to heare, or to determine their causes. I then reply: And what distinction make you twixt a Prelat that will not heare a Priests cause, and no Prelat at all? Varily none. And this was, & still is the case of *P. H.* who before his Ordinary never yet could be admitted, either plainiffe or defendant. Wherefore I conclude, that in convening his Adversaries, though Priests, before the Temporal Magistrate in Civill causes, hee did not incurre any censure of *Excom.* being warranted by the Canon above alledged: *In defectum iustitia, Clerici ad seculare tribunal trahi possunt.* For want of Iustice, Clergy-men may be

* So Annot.
c. 14. q. 2.
Farinal. q. 2.
De Inquisit.
Ambrosinus
cap. 18 n. 39.
Molina de
Iust. tract. 2;
disput. 31.
conclus. 40.
Sala de leg.
disp. 140.
sect. 9. n. 112.
with many
others.

convented before the Secular Iudgment. Vnlesse wee will maintaine the Archb. *Thos. Flemming* to be above the Canon, which is not onely absurd, but hereticall.

And let my Reader (whether Friend or Adversary) observe, that neither *Brangan*, or *Doyle*, can be excused from *Excom. De Iure*, in the conventing of *P. H.* before the Temporall Magistrate, he never having to this day declined the iurisdiction, or *forum* of the Ordinary. So as the Canon *De Iudiciis, Qualiter & Quando*, which hath excused *P. H.* for drawing them before Secular Iudgments, namely *In defectum iustitiae*, can no sort militat in their behalfe, who have suffered no defect of Iustice from their Ordinary. In fine then, they remaine absolutely excommunicated, together with their Master, and may say, *Iam sumus ergo pares* or to aduocates

C A P. V.

Of the want of judgement and discretion in the Bishop
and Friars, the persecutors of Paul Harris.



Is it possible, that man a reasonable creature, & made unto the Image of G.O.D. should have his reason so over-ruled with passion, and his judgment so over-mastered with malice, as they should be powerfull, not onely to obscure, but in a sort to extinguish the light thereof. For not to speake of conscience, & common honesty, which as in every Christian ought chiefly to prevaile, so especially in Church-men, who are to be guides, & leaders of others unto their saluation. How is it possible, that wit, capacity, or common sense, should not avert these men from such violent and outrageous courses against *P. Harris*?

Is it because that glorious Greatnesse who sits at the Helm of Government is pleased most graciously to grant unto us some more favourable respect then in times past: using us (notwithstanding what difference soever with others in points of doctrine) with all indifference in their outward government: As if he should say, *Totus Iesusque mihi nullo discrimine habetur.*

Papists and Protestants are one to mee. Who in subjects duties so well agree.

Such is the influence of that blessed aspect in our dread and no lesse beloved Sovereigne, with that gracious & propitious Starre, to their perpetuall glory, and our unspeakable comfort. O then! what pitty is it. That golden Peace and gowned Rest, should be the parents of so foule an off-spring, as is discord and dissention.

Is it: That we have already suffered of Ease, and in so short a time become weary of so long expected a well-fare, that now (the rod and scourge of State being removed) we should embolden our selves upon domesticall broyles.

Is it: For that a way is given, not onely to the freedom of our Consciences, but even to the moderate & discreet exercise of our spiritual Functions, as well Episcopall, as Priestly, that we should contend also for Secular power and preeminence, to the encroaching upon our Civill jurisdiction?

Is this the gratitude, and thankfullnesse wee owe and shew, for these our Happy dayes: In which no storme is either for the present feare, or for the future feared: If our owne ungovernednesse, and intemperate ambition doe not abbreve it, and shorten the same.

Verily, if our Priests had but read their *Esops* fables,

they might have better understood themselvas. The sluggard is sent to schoole into the pismire with a *vade ad formicam piger*, *Pro. 6.* Go to the pismire O sluggard, and may not the Friar be sent into his fables of *Esop*, with a *vade ad Esopum stultus*. Get thee worthy *Esops* fables, O foole; and from the example of the Frog and the Moule, learne wisdom: For there thou mayst observe, how the Frog assaulting the Moule, & the Moule defending himselfe: In the heat of that fierce comba, where neither of them had ley sure to look about them, downe comes the Hawke suddenly from the stand, and at one stoop, seasing upon them both, ended their quarrell.

Alas! have these men so soone forgotten *S. Stevens* day? when for the non-observance of some points of a Proclamation, all our Houses and Oratoryes were in one houre sealed unto the Kings use. May not our *Franciscans* remember, that the first blast and brunt of that tempest, discharged it selfe upon their owne Cells & Oratoryes? For as we read, that some Ciryes have beene rased, and sowed with salt; others, their walls dismantled; So was that their Convent in *Cooke street* defaced, having their rooke & timber work pull'd downe & levelled with the ground. A sad spectacle and exemplar; for whose offence, and the rude uproare of that day, others (no doubt) were the lesse spared.

Alas! hath malice against one man so blinded their judgments, and so perverted their wills? that sooner then they will cease to wage an unplaceable warre with one Priest, they will not onely hazard their own peace & quiet, but even of the Church in these parts. Know they not how soone, and how suddenly the Royall

Falcon,

Falcon, (if he will daine to so low a stoop) can end the battle betwixt the Frog & the Mouse, to the ruine of both? Doe they not yet understand, that two scratches of a goose's quill, can banish both Bishop, Priest, and Friar, & that not only from their severall Dioceses, Parishes, & Convents, but even our of his Majesties Dominions? At what time as well friend as foe, beholding (for our demerits) such calamities to befall us, shall point us out with the finger of *Geni absq; consilio, & absq; prudentia* &c. Loe, a people without wit & understanding. Had *P. H.* apostated from his faith, or had he turned a Jew, or a Turke, then had his persecution frō these men wholly calmed. Nay, many doubt not to say, that our Regulars would have much rejoyced, and gloryed therein. But now that (thorough Gods mercy) he preserves himselfe, and endeavours to keepe those also in the Catholique faith, who begin to swarve there-from, therefore is he made (if not the onely butt, yet) the principall marke against whom they shoote their poysoned darts. But *P. H.* may comfort himselfe in this: That *Regium est bene facere, & male audire*. It is honorable to doe well, and to be evill spoken of. And it is one of the eight Beatitudes pronounced by our Saviours own mouth, *Matth. 5. Beati essis cum maledixerint vobis, & persecuti vos fuerint &c.*

C. A. P. V.

P. H. is in hope, that the Archb, and his Friars, looking
back into themselves, will in time be re-
med, and become his friends.



E have in our English Proverbe, that, They
goe very farre who never returne. And *Seneca*
out of the Poet *Menander* tells us; That friend-
ships should indeed be eternall; but enmityes
mortall and determinable.

Immortales inimicitiae ne retineantur mortales existunt.

but nothing ought to bee more effectuall with Christi-
ans to this purpose, then the doctrine of our Saviour,
which teacheth, that the marke by which his Disciples
are knowne & distinguished from others, is Charity a-
mong themselves. *Iohn 13. By this shall all men know that
you are my Disciples, if you love one another.* And the be-
loved Disciple, speaking of the contrary vice, *1. Iohn 2.
Omnis qui odit fratrem suum, homicida est, &c.* Whoso-
ever hateth his brother is a murderer. And why should
I not hope, that these men may not onely come unto
their wits againe, but also to their wills, rectified and
reformed, and as new-borne Babes, abandoning all ma-
lice, deccit, simulation, envy, and detraction, grow up
unto salvation? I say, why should I not hope these
things of them? For I understand, that some of them
already doe daylie pray for me. And I doubt not but
their prayers are, That God will give mee patience to
endure all injurys, wrongs, and persecutions at their
hands; and above all, to deliver mee from their bad
tongues.

tongues: And I thanke God, in this Christian ductie, I am not behind, for I also pray for them, *Inter schismaticos & hereticos*, till such time as God shall be pleased to give them grace to recall their doctrines of Habits and Scapulars, and cease to commend unto us the *Lusitan* Fast. But howsoever they should (as God forbid) persevere still mine enemies and persecutors, yet am I also bound by the precept of Christ, both to love mine enemies, and to pray for my persecutors. Notwithstanding I may in the meane time endeavour to defend my selfe, & to seeke justice against them, since the Prophet *David* hath taught me, that Charity & Iustice are compatible, and that *Peace and Iustice may kisse each other*.

And as touching this union of Charity and Iustice: It is not frō the purpose to recount an accident which hapned in *Strail of Spaine*, in the time that my selfe lived there. A certaine Iudge of a Court, called in their language an *Oydor*, riding somewhat late in the evening, was by his enemy who sought his life, assaulted in the street, and by whom he was mortally wounded; yet so as he lived in perfect sense & memory some few dayes after. The Murderer in the meane time was apprehended, and being brought unto the party, he humbly upon his knees confessing his most wicked attempt, besought him with many teares to forgive him. To whom sayth the wounded Iudge, being at hand to yeeld up the Ghost: Yes brother, from the Tyles of the House upward, I freely forgive thee; but from the Tyles downward, I desire Iustice may bee done upon thee. And in the same minde that hee was dying, am I now living; From the Thatch of the House upward, I freely forgive all my adversaryes, persecutors, and enemyes: That is,

I desire all heavenly graces & good gifts from the Father of Lights to descend down upon them, and after this life, the salvation of their souls in Heaven: Moreover I desire that the good Angels of GOD may keep them in all their wayes, & protect them from all harme in body, goods, & good name. Notwithstanding from the Thatch downward, I will not desist to call & cry for Iustice, and satisfaction against them, so long as I am able either to write, or speake; which satisfaction & reparation of wrongs, as in part I have already by the Iudgment of the Civill Magistrate, received against some, (for which I shall ever remaine most thankfull,) So am I in hope, the like Iustice remaines for the rest, which with patience I will expect. For the former, reade as followeth.

Rev. Father *Paul Harris*,
V Hereas *Fa. Thomas Dowd*, & *Fa. Richard Forrell* Priests, chosen orderers between us two, made an order against mee, for the repaying of your good name, & that I alwayes refused, & neglected to performe the said order, untill such time as the R. Hon. the Lord Deputy Generall commanded me thereunto. Now then I being no lesse willing to shew mine humble obedience to his Honour, then also sorry to have detracted of your fame: I doe by these presents most willingly and submissively aske forgiveness of your Rev. *Fa. Paul Harris*, this being a point of the Order, for all such abuses, obloquyes, detractions, as I have done against you, either by words, or writings, or otherwise. And I doe hereby (acknowledging my fault) earnestly pray you in Christian charity, to accept

cept of this mine humble submission, tending to the
 restitution of your good name. And withall, I doe
 hereby sincerely promise, never hereafter to speake in
 any sort which may directly, or indirectly, tend to the
 obscuring of your good name. Witness my hand this
 23. of Feb. 1633.

Edmund Doyle.

Being present John Fitton.

Stephen Jellons.

Robert Nugent.

William Hychins.

How truly is it said? *Qua nocent, docent.* Those
 things that doe hurt us, doe instruct us. And the Prophet
Esey 28. Vexatio dabit intellectum, Tribulation will give
 understanding. And daylie experience sheweth, that to
 those duties whom prosperity can not draw, affliction
 drives, even as froward children are forced, to kisse the
 rod & hand that whipt them. It is observed, that some
 sort of Birdes doe sing more sweetly imprisoned in a
 Cage, then either in the fields, or woods abroad. How-
 soever it fareth with Birdes, I am assured, the seniores &
 palinodious duties had never been sung, but in a Cage;
 but now the author of this submission being at liberty,
 for all his Castle-promises, *redijt ad ingenium*, or rather
ad vomitum, hath returned to his old disposition, or ra-
 ther to his vomit. Otherwise had he persisted in the ac-
 complishment of what he solemnely promised, his sub-
 mission at this time had neither beene pressed, or publi-
 shed.

B.

CAP. VII.

CAP. VII.

[Of the conveyance of these Letters from Rome, into Ireland, and by what meanes they came unto the hands of the Archb. Flemming.

BEing lately in the Country, it was my chance in some communication with one of my acquaintance, to ask of him, if he knew, or could guess, how the Cardinalls Letters were passed into Ireland, and came to the hands of *Dublinensis*, whether by the post of *Paris*, or *Antwerp*, &c. He answered very pleasantly, he could soone resolve mee in that point, and that they neither came by the way of *Paris* or *Antwerp*, but by the way of *Loretto*. Your reason quoth I. Why? quoth he, wot you not that there passed from Ireland certaine Pilgrims for *Loretto* the last yeare, & so from *Loretto*, to *Rome*, and returned back this last Spring? Now, before they returned home from their pilgrimage, there was not a word spoken of these Letters, but since their arrivall, all the Countrey hath sounded of them. This discourse of my friend, made mee remember a passage which I read some 50. yeares agoe, in a Sermon of *Hugh Larimer*, which as then, so I now relate, to parallell his conceit.

It hapned in the dayes of *Henry 8.* that many ships being cast away upon the coast of *Kent*, especially in that place which to this day is called *Goodwins sands*. The Councell thought good to grant a Cõmission to examin such as were of the most ancient inhabitants of those parts, if there could be any cause found thereof, who
being

being called to *Dover*, were required to say their opinions in that case, what they thought might be the occasion of those dangerous seas & lands, now infamous for shipwracks, which in former times had no such note of danger. Among the examined, one old man stood up & told the Commissioners, that for his part, he wist well what was the cause of those troublesome lands, which swallowed up so many ships, and by my hood (sayth he) it is no other then *Tenderston steeple*; I say (quoth he) and will abide by it, that *Tenderston steeple* is the cause of *Goodwin sands*. For I can well remember the building of *Tenderston steeple*, and before it was built, there was no *Goodwin sands*, but soon after the building of that steeple I could heare the sea-faring men in the Church-yard after Even-song, and in the Ale-house, complaine much of those sands, and they would tell, how such a ship, such a Barque or Pinnace was there sunke &c. Well, well, quoth my friend (interrupting me) it is enough, you have very strongly confirmed my opinion of the Letters; but what matter is it whether the Pilgrims are the cause of *Goodwin sands*, or *Tenderston steeple* brought the Letters frō *Rome*, let those who the matter concerns more then you & me, look to it. For since they have the threed by the end, they know how to wynde it up. But since by this occasion we are fallen into mention of the Pilgrimage of *Loretto*, I pray you resolve what opinion you hold of that strange House of our Ladyes, of which there runneth so great a fame, as it drawes us out of *Ireland* from our Houses, Wives & Children, to the great danger of our persons, & expence of our purses, unlesse for such as make a bon voyage of it, & receive fiftene for five at their returne home. And as for the miracles,

we heare very much with our eares, but wee see little with our eyes; neither the blind or deafe to returne well-sealed: as for the halt and the lame, I lesse marvaile, for few of them can reach so farre. May hir lady, I have known some to carry hence a paire of good leggs with them, & scarce have brought them so sound back again. Besides they tell us, that House did use to flye in the aire, by sea & land, above a thousand leagues: now it is strange to us, that a House that hath no leggs to goe upon, should have wings to flye withall. Of these & other matters no lesse wonderfull, I pray you shew us the truth, and how farre they may bee believed: for I confesse, God's above all &c. And I thinke by this time there was as many gathered about to listen to our talke, as were assembled in Queene *Dido's* Hall, to heare *Aeneas* discourse of the Trojan warre.

Well then (quoth I) if so great a longing you have to heare the history of the *Louretan* House, & the stupendious wonders of that holy place. Albeit the lights upon yonder cup-bord are now spent farre below their wastes, & so invire us rather to retire our selves unto our lodgings, then to begin any new discourse: yet to satisfie your no lesse earnest, then harmlesse curiosity, I will begin.

Know then, that I have not onely read and heard of this House, but I have seen the same, and (which I more esteeme) my selfe within it. And for the reasons which shall after be alledged, I am perswaded this is the very same House in which the blessed Virgin the Mother of GOD was borne, in which she received the Angelicall salutation, and in which the Saviour of the World in his infancie was nursed and bred. And albeit (I confesse)

selfe) that of so neit is scarce belceved, how this H. wife
 (now used as a Chappell) came as be transported from
 Nazareth, so many hundred yeares by Teate Land, *Es*
peruarian *casas*, after so many removals, to be placed
 where now it stands in the *Pitene* Territory, neere unto
Anconia Italy. * In the olden times *M. Antonia* & nee

* *The house of Loretto came into Italy, 1394. Blondus, 1389. lib. 1. de Italia illustrata reg. 5. writeth of it, and Pet. Georgius, 1461. So also Hieron Anglitamus in the same age, Baptista Mantuanus, Erasm. in his Liturg. and in his Sermons, In our dayes Pet. Canisius, Muretus. Turletinus.*

First then for the *Poffe*, *Holcow* who held to the omnipotence of *G O D*, cannot doubt of the possibility of the transportation of this House, no more then they can of that history of the Prophet *Habacuck*, who by the haire of the head was carryed by his Angell, from *India* into *Babylon*, to *Daniel*, to give him his dinner in the Lyons den, and from thence back againe, *Dan. 1. 1.* or of the assumption of *Bliss* in a fiery chariot into heaven, *s. Kings. 2.* of *Philip*, who (from the Eunuch whom he had baptiz'd,) was by the spirit placed in *Armenia*, *Acts. 1.* The difficulty then is, *Difficultie*, whether indeed this transportation of the *Luxurian* House is by the same faith to be believed, as the former examples out of the Old and New Testament. I answer, *N O*. Those by divines faith excluding all uncertainty for the authority of the revealer, the Holy Ghost, this leaning upon humane testimony, hath accordingly humane credibility, not void of all uncertainty, yet not dangerous unto salvation, and may be embraced without disparagement to any mans wisdom, were he equall therein to *Salob*, or *Salomon*. For as we believe the *City* of *Rome* to have bene founded by *Romulus*, because some prophane Writers do so report. Why may not so much be given unto the Relations & Legends of that history called *Dominic Daurelians*, being Christians, & more pious Historians then the former

It

It seemes to me not much different from a miraculous preservation, that *M. Manlius*, one man, in the night defended the Capitoll from the *Gauls*, after they had ascended the height thereof, expulſing and throwing them downe head-long, being deſtitute both of Weapon & Armour. Memorable is that alſo & in my opinion not much ſhort of a miracle: That *Horatius Cocles*, a valiant *Roman*, & blind of one eye, by his alone prowefſe withſtood *Porſenna* King of the *Tuſcans*, & his whole Army, in yading the Citty, & ſtanding upon the bridge, defended the paſſage, & made it good, one man againſt a multitude, till ſuch time as his Citizens (being at dinner, & not underſtanding of that danger) comming to their doores and windowes, and ſeeing in what eſtate matters were, iſſued forth to his ayde, and breaking downe the bridge behinde him, hee with no leſſe admiration, threw himſelfe into the river *Tibris*, and in his Armour, ſwamme unto the Citty ſhoare without any harme. What thinke you of the two twinnes *Romulus* & *Remus*, immediatly after their birth, throwne into the river *Tibris*, at the command of *Amulius*, & being caſt upon the ſhoare, were no leſſe wonderouſly preſerved by the kinde foſterſhip of a ſhee Wolfe, who left her owne whelpes to give them ſuck? What ſhall we ſay of *Tarquinius Priſcus* the fiſt King of the *Romans*, who cut a whetſtone in two parts with a viſor? *Servius Tullius* ſcene many times with a flame of fire about his head, licking his haire & temples. Can wee beleeve all this, and many other things no leſſe ſtrange, for the authority of one *Livy*, renowned in the *Roman* hiſtory? And muſt whatſoever is related by ſo many pious Authors, and conſented unto, by the Suffrages (in a manner) of all

Chriſti-

Christians, as touching that sacred House of *Loretto*; be throwne out of doores? To come to Ecclesiasticall history, we reade that *Gregory*, B. of *Neocesarea*, called (for his great & many miracles) *Thaumaturgus*, removed a Rock out of his place; & this is related by no meaner an Author then the great *S. Basil*, a Primitive Father, and an ancient Doctor of Gods Church, who doubteth not to compare the aforesaid *Gregory*, to *Moses*, the Prophete & the Apostles. This *S. Gregory* lived in the yeare 133. after our Saviour, & *S. Basil* 370. both of them in the Primitive times of the Church. We know who said unto his Disciples, if they had faith, as a graine of mustard seed, they should say unto this mountaine, remove hence, & it should obey, *Matth. 17.* And the like of the Mulberry tree. *Luke 17.*

Neither doe I applaud that opinion, that maintaines all miracles to have ceased with the Apostles and Disciples of our Saviour. For (methinkes) that doctrine is not consonant to these Scriptures, *Mar. 16. Signa autem eos qui crediderint hac sequentur, &c.* The signes that shall follow such as beleeve, are these, In my Name shall they cast out devils, they shall speake with new tongues, they shall take away serpents, & if they drinke any thing that is deadly, it shall not hurt them: they shall lay hands upon the sick, & they shall be healed, &c. Of which miracles, albeit some of them were wrought by the Apostles, and recorded in their *Acts*, yet why this Scripture may not extend to the faithfull in all ages, according to that order & distribution of gifts, layde downe by the Apostle, *1. Cor. 12.* I would willingly understand. And some verily GOD hath set in the Church: first Apostles, secondly Prophets, thirdly Doctours, next miracles, then the graces

of doing cures, helpes, governments, kindes of tongues.
Are all Apostles? Are all Prophets? Are all Doctores? Are all
Miracles? Have all the grace of doing cures? Doe all speake
with tongues? Doe all interpret? This text then which
 proves unto us, that in the Church are placed Doctors,
 helpes, & governments, tells us also, that in the same,
 GOD hath set miracles, & graces of healing; neither
 was the Church which our blessed Saviour purchased
 with his owne Bloud, and the Holy Ghost, enriched
 with those divine graces, to endure only for the time of
 the Apostles, and the 42. Disciples, but even unto his
 second comming, & yeelding up his government into
 the hands of his Father. By the same reason then that
 they exclude miracles, they must also exile Doctours,
 helpes, & governments out of the Church, all conclu-
 ded by the Apostle in one catalogue, & these later con-
 firmed to be perpetuall in the Church. *Ephes. the 4. and*
consequently the former. Againe, our Saviour sayth,
Iohn 14. 12. Amen, amen I say unto you, he that beleeueth in
me, the workes that I doe, he also shall doe, and greater workes
then these shall he doe. But we finde not this Scripture ful-
 filled in any of the Apostles, or of his Disciples, or in all
 of them put together, whose miracles (so farre forth as
 we reade of them in holy Writ) did neither in number
 or excellencie, equall our Saviours miracles, and much
 lesse exceede them. Who then be they that shall doe
 greater workes then our Saviour did? but the faithfull
 who were to succeed in the future ages of the Church;
 of which times now to descend to speake, me thinkes it
 would argue either too much simplicitie, or singulari-
 tie, to discredit all those miracles, ascribed as well to
 the Saints departed this life, and their Reliques, as to
 the

the living; by those Fathers and Doctours of Gods Church, who for their antiquity, sanctity, and learning, all ages have, and ever shall admire.

S. Iohn Chrysostome, in a whole Booke against the Pagans, proveth that Christ was God, because he wrought miracles, not onely by *S. Peters* shadow, and *S. Paul* his hand-kerchiefe, but also by the reliques and monuments of Saints, and namely by the ashes of *S. Babilas*. As Almighty GOD by the bones of the Prophet *Eli-*
zeus gave life unto a dead corps, so soone as it touched them, *4. Reg. 13.* See for this *S. Chrysost. lib. de Babilamar.*

Enschim B. of Casarea, who flourished in the yeare 326, reports in his Ecclesiasticall History, That the woman who was cured by our Saviour of a Flux of Bloud, *Mar. 9.* having the Image of our Saviour made of brasfe, and placed before her doore, there did grow up, a certaine strange hearbe at the foot of the Image, which so soone as in growth it came to touch the hemme of our Saviours garment in that *Stasis*, it became medicinable to the curing of all infirmities, but being taken before it sprung up to that height, it had no vertue at all. And the same Author tells us, that this same brasen Image of our Saviour continued till his time, and that he saw it with his owne eyes. *Ensch. eccles. hist. lib. 7. cap. 14.*

What shal we say unto the miracles wrought by *S. Paul* the first Hermite, and by *Hilarius*, recorded by *S. Hierome*. The miracles of many Saints, wrought at their tombes and monuments, testified by *S. Augustine* in his Bookes *De civitate Dei*. The miracles of *S. Martin*, written by *Securus Sulpitius*. The innumerable miracles of the Holy Emire, living in the deserts of *Egypt*, recounted by *Ab-*

oderet in his religious history & The miracles approved by S. Gregory the Great in his Dialogues? The miracles reported by S. Bede in his Ecclesiasticall History & lives of Saints? with infinite others, recorded by Ecclesiasticall Writers of later times: must all these bee ranked with the Legends of *Amadis de Gaule*, of *Huyon of Burdeaux*, of *Primaleon of Greece*, or the *Knight of the Sun*? O no: neither judgment, nor piety can allow of it.

But to draw to a conclusion, That it may appeare unto our senses, that miracles are not ceased, but continued among us even till these times: And that Almighty GOD hath not so restrained his power to the Ordinary course of secondary causes, as that sometimes, and so often as he is pleased, he transcendeth not all the works of Nature, shewing such wonders among us, as that the most refractory cannot but say with the unbelieving *Jews*, *Act. 4. 16. Ecce manifestum signum factum est, & non possumus negare.* Behold, a manifest miracle is wrought among us, and we cannot deny it. I will then only insist in that kinde of miracle which is called *Gratia sanitatis*, the gift of healing diseases, inserted in the List of miracles, both by our Saviour, *Mat. 23.* and by the Apostle *1. Cor. 12.* which gift *ab effectis*, is apparant to have beene conferred from above, unto two Christian Princes, as it were by an hereditary descent from memorable times, namely, the King of *England*, and the *French* King, who onely by the touch of their hands, (calling upon Almighty GOD) doe cure that disease which in *Greece* is called *νερευα*, in *Latine* *Struma*, and in our English tongue scarce known by any other name then the *Kings evil*, so cleppeed from the Crowned Curers. Neither is this infirmity helped by any other Prince, or Potentate upon

upon Earth, but by those two sacred & anointed Kings, neither have they the gift of helping any other disease or infirmity in mans body, this onely excepted. By what then hath beene said, as touching the authentication of miracles, as well in moderne, as ancient times, I see not but according to the weight & worth of the reporters, they may receive admittance: It being no lesse a fault of indiscretion to beleve nothing, as to beleve every thing in that kinde published.

And now in the last place, it remaines to answer unto my friends objection, made in the beginning of this Chap. That (forsooth) many infirme & diseased persons returne from *Rome & Loretto*, & other holy places, with as little health as they passed hence, which difficultie shalbe the better resolved, if wee consider the varietie of Pilgrimes, and digest them into their severall ranks: Sith among those that passe into forraine Countreyes, you have in a manner as many ends & purposes, as persons.

For first we have the *Curious Pilgrim*, whom commonly we call the *Traveller*, either some yong Gallant in his minority, or lately wived, or who either upon some discontent leaving their home, & friends, make the scope & end of their peregrination (according to the best interpretation) to furnish themselves with knowledge & experience, observing the various manners of Men and Cityes, & not alwayes in motion, but sometimes at anchor in some famous Univerſity, to heare a *Pythagoras*, a *Plato*, or an *Aristotle*. Who so observeth that short precept of *Tully* he shall never repent the at their coming home. *Peregrini, & incella officium est, nihil prater negotium summa agere Officia*. It becomes a Pilgrim, and an *Inmate*, to

meddle with nothing but his owne affaires. Neither would I wish this our curious Pilgrim to bee too long absent from home, lest he taste of such discommodities as *Vlysses* did, at his returne to *Ithaca*.

Our second Pilgrime is the *Covesome* Pilgrim, a venturer, though no merchant, who designs his voyage to some one set place, admitting a probability of danger, either in respect of the Countrey so remote, or of the indisposition of his body, for age, or infirmity, in regard whereof, he covenants before he departs from his own smoake, to multiply the greater, by the lesser number, according to the exposing of his Dollors, Dublons, Rings, Chaynes, Jewels, Horfes, Coaches, & what not? That at his returne (if ever) he may say

Iam mihi quarta:

Iam decies redi in rugam.

Perf. Sat. 6.

his Creditors at home (in the meane time) cursing those leggs that shall ever bring him back.

Our third Pilgrim, is the *Counterfeit* Pilgrim, who under pretence of devotion, visiting the most memorable Pilgrimages of Christendome, he walkes by Cathedrall Churches, Abbayes, & Hospitalls, not disdaining also (*Si spes refulsit nummi*) to visit places of inferior note. To which purpose, as the prologue to his intended & pretended Pilgrimage, he puts himselfe into a Pilgrims Habit, which is a gray Frise coat, side to the mid-legg, well girt unto him, a stiffe felt of a course hat of the same colour, a strong ashen staff in his hand about his own pitch, with two bigg knots toward the upper end. His knapsack, and his Calavas, accommodated under his left arme, with the provision in them of an *Nabal* Arke. And so the end it may appear, that he bogges

not of any necessity, but onely like a young *tesuite* for mortification, his holland-shirt hangs halfe a foot out of his sleeve at the hand, & below his Frise Habit, you shall discover a faire silke stocking upon his legg, for by that sleight he shall be held by strangers, a man of note & fashion in his Countrey, & that thorough extremity of piety, he travells so disguised, to give satisfaction unto his supposed most sincere devotion, either voluntarily undertaken, or injoynd for penance. And whereas the needy beggar, vested as well in-side, as out-side, with pure unfayned poverty, shall with much importunity get a penny, this *Countersait* will purchase a pound, and after a few moneths, returns home, like a Spanish Gallion from the West Indies.

Our fourth Pilgrim, who from his motion may be termed the *Rolling* Pilgrim, being very penurious, makes a vertue of necessity, no lesse mindfull of his wallet, then of his devotion, eating the sinnes of the people by whom he passeth, whose travells commonly do end either with his health, or with his life, imitating the motion of the heavenly bodies, for as they rolle about the circumference, so he about the center. Neither doth it much import where he begins, since hee is not determined where to conclude & make an end, Meeting him then upon the borders of *France*, coming from the never-wasting taper of *Astraea*, he tends for *Amiens* in *Picardy*, there to visite the head of *S. Iohn Baptist*. Thence he passeth to *S. Denis*, where besides many other rare Reliques in rich inclosures, he doth reverence the thorne of our Saviours Crowne. And so to *Paris*, prostrated at the shrine of *S. Genevieve*, neither forgets he in his walke the rest of the *Notre Dames* of *France*: descending

tending to *Marsells in Provence*, hee religiously adores the Reliques of *S. Lazarus*, whom our Saviour *Iohn 11.* raised to life: next hee arrives at *Bauhne*, where hee tends his devotion at the body of the blessed *Magdalen*, who anointed our Saviours head, and washed his feet with her teares: Then entring into *Savoy*, & passing the *Alpine* rocks & mountaines of snow, hee descends into *Piemont*, where he visits the Reliques of *S. Eusebius B. of Verceles*. At *Millan in Lombardy*, he visits the monument of *S. Ambrose*, as also of *S. Carolus Borromeus*, both Bish. of that place: thence to *Padua*, to honour the Reliques of *S. Antony*. From thence he speeds himselfe to the holy Chamber of *Loretto*, made glorious by the presence of our Saviour in his Childhood, his Mother, and *S. Ioseph*.

*Quam virgo coluisse domum magis omnibus unam
Posthabita fertur Galilea. Hic illius Icon
Hic stabilis cultus. Locus hic quem tempus in omne
Esse suum voluit, quem nunc habitatque, fovetque.*

Where after the tribute of his devotion payde, (if his poverty, and no better an out-side, bee not an impediment) he shalbe admitted into the *Sacristia*, to beholde not onely the sumptuous ornaments of the Church, but the rich offerings of Emperours, Kings & Princes, of Queenes, Nobles, and Ladyes, of greater value then all the land and fertile soyle he can behold from the hill of *Tarro*, where I advise him to looke to his conscience in the matter of the tenth Commandement. And now taking his leave of *Loretto*, I wor well hee hastens to *Rome*, the Queene of Cityes, sometimes Empreffe of the Earth, where hee presents himselfe *Ad limina Apostolorum*, before the Altar of the two Apostles *S. Peter* and *S. Paul*, he

he visits the seven Churches, he makes the holy staires,
 (being charitably entertained for three dayes diet, and
 lodging, in the Hospitall of the holy Trinity) It may be
 also his good hap to be admitted *ad Mensam Papalem*,
 to dine in his Hol^{ys} presence, being the daily ordinary
 of twelve poore Pilgrimes, but let him not expect to be
 admitted to that Table the second time. And now en-
 riched with Beades, Graynes, and Meddalls, and hap-
 pily with some Reliques of the eleven thousand Vir-
 gins, or of the martyred Legions in the dayes of *Discle-
 sian* preserved at the *tre fontani*, a mile from Rome (of
 which there be great store, and so theesse esteemed) he
 bids Rome farewell, with a *Non habemus hic civitatem
 permanentem*, & setting his Palmers staffe upon one end,
 he is indifferent which way it falls, but resolved that
 way to wend, If towards the South, he holds his course
 for Naples, not staying at all for the Convoy, knowing
 that the empty purse, feares not the theefe, inviting in
 his way the Hospitalls to supper & lodging, arriving
 at that noble Citry (mindfull of his vocation) first, with
 devout pases, he fers forward to the monument of *S. La-
 zarus*, where with much admiration hee beholdes the
 martyrs blood in a Viall, so often bubbling, & boyling,
 as his head is brought in presence of it. Having com-
 plyed with his devotions at the rest of the Churches &
 Chappels, & collected the charitable almes of the Cit-
 ty, he cuts over some two dayes sayle, to *Liguria* in *Tus-
 cane*, & so betakes himsele to *Lucca*, to the miraculous
 Crucifixe: thence by sea or land to *Pavia* in *Lombardy*,
 where hee humbly loites at the tombe of the great *S.
 Augustin*, in a Church, common both to the *Ermites* &
Canon Regulars of his Order. And so our Palmer bids

and

G

sweet

Sweet *Italy* adieu, the garden of the World, & a terrestrial all Paradise: Importuning his charitable passage from *Genoa* in a Galley bound for *Barcelona*, where coming a shore, after one dayes journey, he tastes the entertainment of our blessed Lady of *Monteserrate*, who hath a Diamond in her Crowne, valued at foureteeen thousand Duckets; the most frequented Pilgrimage, not onely of *Catalannia*, but of all *Spaine*, admirable for the situation, a Monastery placed in the top of a mountain, among the cloudes, the passage therunto cut out with sawes, from whence it hath the name of *Monteserrate*: after this he passeth to *Sarragosa*, where he bids his Beades before *Nuestra Señora de la Pillar*, our Lady of the Pillar (her *Statue* being advanced on the top of a high fmal Pillar in the chiefe Church,) which done, he bends his course to our Lady of *Guadalupe*; from thence to *Seville* to *Nuestra Señora de Antigua*, with so many silver lamps in silver chaynes depending, & ever burning. And so leaving *Andalusia*, he coasts over *Siera Morra*, to *Saragosa*, to worship the sweating Crucifix: & never rests till he arrive at the body of *S. James* at *Compostella* in *Gallicia*: a rich Monastery of the *Benedictines*; where refreshing himselfe some few dayes, he betakes himselfe to his accustomed employments, and bidding *Spine adieu*, he bends his course for *Prance*, passing the moune of *S. Andrian*, among the *Pyren* hills; trusting to God, and to his good legs, to finde himselfe at *Paris*, against the Anniversary solemnity of *S. Martin*, (sometimes B. of that place, whose Feast falls upon the 11. of *November*.)

And I pray God (quoth my friend interrupting mee againe) that your head grow not addle, with so many windings, & turne abouts of your wandring Pilgrimage;

but

but now having brought him to *FRANCE* where first you found him, I pray you bid him farewell, and give him leave to rolle where he list, for it seemes, that it is one of his vowes, never to rest, so long as he can either goe, or creepe, & (I trow) I have heard you sometimes to say, such Pilgrimes were seldome holy men. * To whom (quoth I) If my discourse have proved long: It is your invitation at the first, and heedfull attention, which have beene the causes thereof. Nothing more encouraging a man to draw out the threed of his speech to the full length, then attentive Auditors, which I have found you hitherto to be. Having then passed through so many Pilgrimes: The *Curious*, the *Covetous*, the *Counterfeit*, and the *Wanderer*, Give me leave to adde to that number, the fift, which is the *Distressed Pilgrim*, in speaking of whom, had you my friend not interrupted my discourse happily by this time I had given you an account of what you desired at my hands in the beginning, which (if I doe not mistake) is this.

Qui multum peregrinantur, raro sanctificantur.
Gerson de l'oeuvre.

How comes it to passe (say you) That in those which you call holy places and have in so high an estimation, & glory so much of their miracles: That we behold so great a number of Halt, Blinde, Deafe, Dumb, lamed of their limmes, diseased of their bodies, of Dropsies, Palsies, Consumptions, Convulsions, Gours, Sciaticks, Phrenesies, Ielousies, Epilepsies, &c: so few to be cured, or to resume home sound of winde & lim, & in perfect health: To which I answered, It seemes no more strange then that so many sitting at home, (where they have almighty GOD still present with them) doe not recover of the same infirmities, For albeit we heare it said, *Pariter debetis vobis, curate & invenietis, pulsat & aperiet vobis.*

vobis. Luc. 11. Aske, & it shalbe given you; seeke, & you shall find; knock, & it shalbe opened unto you. Yet *S. James* saith. *Petitis & non accipitis, eo quod male petatis. Jac. 4.*

You aske & you receive not, & the reason is added, because you aske amisse. Whether then at home, or abroad, you aske amisse; that is, either things unlawfull, or in complacency of sin, or with an inordinate desire, as of health, or any other temporall benefit, which happily denied, is better then obtayned. This inordinate desire, not conformable to the will of GOD, & repugnant unto our soules health, may be a sufficient impediment of not receiving what is asked. Our distressed Pilgrime repaires unto *Loretto*; he speeds not; he went blinde, he returns blinde; he went crooked, he returns with the same *Nemesis* upon his shoulders; hee went hence with two good legges, hee comes limping home; hee went with a Droppe, he comes home with a Tympany; hee went to be cured of his phrensie, or his jealousy, and he returns madd. Was there then any insufficiencie of almighty GOD; to have supplied these defects, or to have remedied these diseases. at the memory of his Saints? O no. The Poet could say, *Perf. Sat. 2.*

Poscis opem nervis, corpusque fidele senecta.

Esto, age: sed grandes patina, tucetaque crassa

Annuere his superos vestuere, lovemque morantur.

Thou askes sound lims & strength against old age,
But up-heapt plates, the long and fat faulstage
Forbids the Gods, and Iove to grant suffrage.

It is said of our Saviour, *Mat. 6.* That in his owne Country of *Nazareth*, by reason of their incredulity, *Non poterat virtutem ullam facere*; he could not worke any miracle, but onely heale a few sick persons. Not that

our

our Saviour being GOD, could not work miracles, but that on their part there wanted apt dispositiōs & capacity unto them. Of which dispositiōs, Faith is the principall: & note, that *Non possum* is often in the Scriptures put for *Volo*, I will not. So our Saviour sayth in the Gospel: The children of the Kingdome cannot fast while he be with them, *non possumus jejuna*re, as much as to say, *non volunt jejuna*re, they will not fast. So when a man takes himselfe to be wronged, hee will commonly say, I can not put up this wrong at his hands: I can not digest it, as much to say, I will not.

Again, we must not inferre, that where dispositiōs requisite in the person of the Patient are found, as a true faith, purity of heart, resignation to the will of GOD, that there is alwayes the benefit of cure in their corporall infirmities, because it is ever a ruled case: That our heavenly Father knowes what we have need of, & what is best for us: many moe being driven by adversity to seeke out their salvation, then by prosperity those who have but one eye, one foot, one hand, entring into Heaven, when others who have two eyes, feet, hands, are cast into hell fire. *Mark. 9.* And we know the Parable of the Sun & the Wind. Albeit then we see twenty for one returning from such places (where almighty GOD is pleased sometimes to work miracles, in honor of those who on earth were his faithfull & true servants, & now triumphant in Heaven) laboring still of those maladies, for which they sought relief at the memories of Saints, It would be great presumption & temerity in us, to suspect, much more to judge, that they were not prepared for so great a benefit. We know what Apology our Saviour made in the case of the man blinde from his nativity.

vity. When as the *Jewes* demanded of him, *Qui peccavit hic, aut parentes ejus, ut cecur miferetur?* *John 9.* Who was it that sinned, he, or his parents, that he should be borne blind? The answer was, *Neg, hic peccavit, neg, parentes ejus, &c.* Neither hath this man sinned, nor his parents, but that the workes of GOD might be manifested in him. And by analogy the same may be applyed to our case.

Besides, it is not to be doubted of, but many infirme & diseased people repaire to such places, more for devotion & spiritual comfort, then for any desire, or expectation of their bodily health. *Non ut bene sit pedis, aut lateris, sed ut bene sit anima:* not so tender of the well-fare of their corruptible bodies, as of that immortall part, which is, and ought to be most deare unto them. And so much (my friend) to answer your difficulty, why so many returne from pilgrimages without reparation of their health.

The last knoe to be untied in this Argument, (& rather insinuated by you, then clearly propounded) is this. How is it to be beleevd say some? That so many signes and works surpassing all power of Nature, which we call miracles, should be wrought at the memory and monuments of Saints, rather then in other places? The omnipotencie of GOD (the Author both of Nature, Grace, and all miraculous workes) being one and the same in all places and times.

To as many as urge this reason, and thinke it worthy to be insisted upon. I might say as our Saviour said unto the Sadducees, *Math. 23. Erratis in scientia scripturarum, & virtutem Dei:* You erre, not knowing the Scriptures, or the power of GOD. Our blessed Saviour tells us, *Luke 4.*

Quod

Quid multa erant viduas, &c. That there were many Widowers in the dayes of *Eli* in *Israel*, when as the Heavens were shut for 3. yeares and six moneths, in which time there was a great famine thorough the whole earth, and unto none of these was *Eli* sent, but in *Serap* of *Sidonia*, unto one Woman a Widow. And there were many Lepers in *Israel*, in the dayes of *Eli*, the Prophet, and none of them was cleansed, but *Naaman* the Syrian. Now what was the cause why no other Widow was exempted from that famine, but only the Widow of *Serap*? Because (notwithstanding the presence of GOD in all places) there wanted also the presence of the Prophet *Eli*. And why were not the rest of the Lepers cleansed, but onely *Naaman* the Syrian? wanted there the power of GOD, or due preparation in the Subject? Who can say so? No, but the presence of the Prophet *Eli*. By which we see the circumstance of personall presence, though not necessary, unto the power, yet many times required unto the will of the worker of signes and wonders. And albeit our Saviour in the Gospel, sometimes did cure the absent, to give us to understand, that his power was not restrained to presence, yet continually, and for the most part, hee cured none but the present, and so the people did understand, both by laying his hands upon them in the Cure: As when by reason of the multitude of people, they uncovered the roofe of the house, *Mat. 9.* to let downe the Paralytique in his bed before him. So the Prophet *Eli* raised not the Widowes son to life, before himselfe came unto him. And our Saviour went unto the grave of *Lazarus* before he revived him. He took the Governors Daughter by the hand, *Mat. 9.* as also in *Naam* he touched the

Coffin

Coffin of the dead, before he rayled them to life.

And no lesse also doe we behold a presence required even in those livelesse instruments, which it pleaseth the divine Wisdome to use in this kind. So the bones of the Prophet *Eli*, quickned the dead Corps throwne into his grave, by a Physicall touch or contact. The waters of *Jordan* in like manner, the Leprosie, The *Hemorrhie* (being so many yeares diseased) found no cure, till it touched the hemme of our Saviours garment. The waters of the pond in *Hierusalem*, *John 5.* did not heale before they were touched. *S. Peters* shadow, healed none but such as it passed over. And the Napkins & Handkerchiefes which were sent from the Body of *S. Paul*, being applyed, did not onely cure diseases, but cast our devils *Acts 19.* By which, & many other examples (which for brevity I omit) it may appeare, that either Presence, Application, or Physical contact in most miracles, have beene required as a condition to the effecting of them. That we may the lesse marvaile, if present at the Reliques and monuments of Saints, we receive those helps both spirituall and temporall, which being absent, wee might misse of.

And so I conclude this Chap. of Pilgrimages, my selfe unfit for those travells, to which some might my will, most willingly would compell me. And now our artificiall starres being ready to set, & to descend below their Horizons. It is time to end that discourse, to which your attention hath thus farre drawne me. And so wishing all well fare & happines to the whole Company, I bid you all good night: resolving my selfe to sleepe, till some other occasion shall awake mee.

